

# **T**he Way to Wealth, wherein is plain ly taught a most present remedie

for Sedicion. Writtēn and imprinted

by Robert Cromley the vii. of

Februartye in the yere of

our L D I I I E.

A thousand five

hundre~~d~~ & fift

tie

(. . .)

Printed at the tenement

of Robert

**C**um privilegio ad impri-  
mentum solum,

**C**atche forthou be that doth deliue  
to lime and good daies se.

Loke þ in thy tonge and thy lippes,  
none yl a<sup>z</sup> disceite be.

yle from yl and do that good is,  
Robertes commerch no blame.

Seke thow for peace diligentl<sup>y</sup>,  
and then ensue the same.

Robert Cromley.



By what meanes Sedition maye be put awaye, and what destruction wil follow if it be not put away spedely.

Consultatio Robert

Crolet.



ONSIDERING that al men  
maye plainly perceiue the  
greate hurt sy  
(of late daies)  
Sedition hath  
done in this  
realme, & that  
all wroste men

maye esilpe gather, what greater hurt is  
like to ensue, if it be not spedely sette unto it  
Shalbe every true Englishmans duti forth  
wþth to emploie his whol study to the re-  
mouinge so greate an euel oute of so noble  
a realme and commone wealth, leste haply  
(if through the negligencie it growe and take  
deeper root) it be shortly to stronge and more  
suerly grounded, thā that it maye be rooten  
oute, wþthoute the fitter destruction of the  
whole realme. For what can be more true,  
then that wþch the trueth it selfe hath spo-  
ken. Every kyngdomme (sayeth Christe) that

### The waie to wealth.

is devided in it selfe, shal be broughte to nought. Intendynge therefore to plape the parte of a true Englishman, and to do all that in me shall ly to plucke thyg hlincking wede up by the rote: I shal in thyg s good busines do as in their euell exercise the dis-  
placats (that gladlye woulde, but haue no-  
thyng to plape for) do. Holde the candle to them that haue wherewch, and wyl sette fullip to it. And so doyng, I shal be no lesse  
worthy the name of a true herted English-  
man then the trumpetat is, worthy y name  
of a man of war, though he do not in dede  
fyght, but animate and encoursge other.

Sedition therefore beinge a daungerous  
disease in the bodie of a commen wealth:  
muste be cured as the expert physicians do  
use to cure the daungerous diseases in a na-  
turall bodie. And as the moste substanciall  
wape in curinge diseases, is by puttinge a-  
mowe the causes wherof theyp gretwe: so is  
it in the pullinge up of Sedition. If ou if the  
cause be once taken awape, then muste the  
effecte nedes faile. If the rote be cut of: the  
braunch must nedes die. The boughes can  
not budde, if the tree haue no sappe.

Gene eare therfore (a my countreymen)  
gene eare. And do not disdaine to heare the  
aduise of one of the leaste of poure brethren  
for

## The waie to wealth.

for the matter requireth everie man to com-  
fess, and God reveiled unto younge Dani-  
ell, that whiche the whole counsell of Ba-  
bilon perceived not. Dan. i. 12.  
But eare, I saye, and  
if I tell you trueth, be not ashamed to do y<sup>e</sup>  
I bid, though he knowe me to be at y<sup>e</sup> p<sup>re</sup>nt  
commaundement. Gen. xxi.  
for Abraham was con-  
tent to do at the biddinge of Sarai his  
wife, because he knewe that hit biddinge  
was god<sup>s</sup> will. And y<sup>e</sup> Minyutes did at the  
biddinge of pore Jonas, sit in sacke cloth & James. iii.  
ashes, because they perceived that he tolde  
them the trueth. Lealte merte v.  
A cruell Herode did not  
refuse to heare John Baptiste, because the  
thinge whiche he tolde him was true. Lealte merte v.  
you therefore shulde be more lofie then the  
Babylonians, more shamefast then Abraham,  
more stubborne then the Minyutes, & more  
cruell then Herod. Gen. eare and patientlye  
heare what I shall saye.

The causes of sedition muste be noted  
out. If I shulde demande of the pore man  
of the contrey what thinge he thinketh to be  
the cause of sedition: I knowe his answere,  
he woulde tel me that the great fermans,  
the grafters, the riche burghers, the men of  
lawe, the marchamtes, the gentlemen, the  
knights, the lodes, and I can not tel you,  
men that haue no name: because they are  
viii.

## The waie to wealth.

Matthew .xiij.

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## The waie to wealth.

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the grasers, the ricke butchers, the mean  
daire, the marchamantes, the gentlemen, the  
knights, the lordes, and I can not tel yow,  
Men that haue no name becomis thypant

## The way to wealth.

boare in al thinges that ani gaine hangeth  
upon. Men without conscience. Men utter-  
ly boide of godde's feare. Pe a men that liue  
as though he there were no god at all. Men  
y'would haue all in their owne handes, men  
that would leue nothing for others, men  
that would be alone on the earth, men that  
be never satisfied, Cormeraunteres, gredpe  
gilles, pe a men that would eate up menne  
women & chyldren: are the causes of Sedici-  
tion. They take our houses ouer our head-  
des, they bpe our groundes out of our han-  
des, they reple our rentes, they leauie great  
(pe a unreasonable) fines, they enclose oure  
commens. No custome, no lawe or statute  
can kepe them from oppressing us, in such  
sorte, that we knowe not whiche waie to  
turne us to lufe. Verynede therefore con-  
strayneth us to stand up agaist them. In  
the countrey we can not tarpe, but we must  
be theyr slaves and laboure till our hertes  
blast, and then they must haue al. And to go  
to the cities we haue no hope, for there we  
heare that these unsaciable beastes haue all  
in theyr handes. Some haue purchased and  
some taken by leases, whole alpes, whole  
rentes, whole roves, pe a whole streets and  
lanes, so that the rentes be repled, some dou-  
ble, some triple, and some four fould to that  
they

## The way to wealth.

theþ were wþchin these. xii. yeres last past,  
þeþ ther is not so much as a gardë grownd  
fre from them. No remedye therfore, we  
must iedes fight it out, or else be brought to  
the lyke slauerþ that the frenþ men are in.  
These Idiþ beales wil deuour al yþ we shal  
get by our sore labour in our youth, and whē  
we shal be old and impotent, thē shall we be  
driven to begge and crame of them that wþl  
not geue vs so muche as the crowndesth. y  
fall from their tables: Such is the pþtie wi-  
se in them. Better it were therfore, for vs to  
þpe lyke men, then after so great misery in  
youth to dþe more miserably in age.

Masse poore man, it pitith me to se the  
miserable estate that thou arte in. Both for  
that thou arte so oppressed of them by whā  
thou shouldest be defended from oppressiō:  
and also for that thou knowest not thy du-  
tys in thys great misery. Thou art not so  
much oppressed on the one side, but thou art  
more destituted on the other syde. Theþ yþ  
shouldest noþish and defend thy body in thy la-  
bour to oppresse the: & theþ yþ shuld se be thy  
sonle & strengthen thy mind to beare al this  
paciently, do leauc þ alone. If thy Shepherde  
had bene a diligent watchman, & had espied  
the woulfe comynge upon the, before þ hadst  
bene in his reach he wold haue stepped be-  
twene

## The waite to wealth.

twene þ & thine enemi, & enstruced þ in such sort þ though he had come in vine shepe skinnes, yet he shoulde not haue deceiu'd thþ spghte. The deuell shoulde never haue per swaded the þ thou myghtest reuenge thynges owne wronge. The falle prophete shoulde never haue cauised the to beleue that thou shouldeste preuaile agaist them with the swerde, vnder whose gouernauice God hath apointed the to be. He would haue told the that to reuenge wronges, is in a subiect to take and vsurpe the office of a kinge and consequently the office of God, ffor the king is goddes minister to reuenge the wronges done vnto the innocent. As he that taketh in hande therefore, or presumeth to do anape of fice vnder a kinge, not beinge lawfullly cal led vnto it, presumeth to do the office of a kinge: so he that taketh in hand to do the of fice of a king, taketh goddes office in hand. We reade that oure sauidure Christ beinge in the estimation of the worlde but a private man, wold not walke out of the boundes of that vocacion. But whē a certaine man came vnto him & desired that he wold comand lyþs brother to deuide the inheritance wþth him: he axed who had appointed him to be iudge in such matters. And againe when the woman take in adultery was brought vnto hym: he shoulde not geue sentence

of

## The iuate to wealth.

of the lawe againste her, but ared her if any  
man had condemned her, and vpon hit de-  
triall let her go. If these examples, with the  
terrible stouies of Corah, Dathan, Abira and  
Absolom had ben diligently beate into thine  
heade thou wouldeste (no doubt) haue qui-  
eted thy selfe, and haue suffered thy selfe ra-  
ther to haue bene spoyle of al together pea  
and thy hodie taken in pees & rather the thou  
wouldest haue taken on the more then thou  
art called vnto. for no cause can be so grei  
to make it lawful for the to do agaist god  
des ordinance: But thy shepetherde hath  
vne negligent as (alas the while) all shepe-  
herdes be at this daie, and hath not instruc-  
ted the aright. He espied not the woulf before  
he had woirid the, or haplye he knewe him  
not frome a shepe. But it is mouste like he  
was but an hirelinge, and cared for no more  
but to be fedde with the milche & fatlinges  
and cladde with the woule, as the greate  
numbre of the that beare the name of shepe-  
herde in Englande be at this daie. Pea per-  
chaunce he had many flockes to kepe & ther-  
fore was absent from them al, leauing with  
exetpe flocke a dogge that woulde rather  
worke a shepe then drue away the woulf,  
wel brother, these be greate plages, & it be-  
houeth the spynes to be greate that haue

John. viii.

Numri. xii.

ii. Reg. viii.

## The way to wealth.

deserued these so great and intollerable plagues at goddes hande. Returne to thi conscience therfore, and se if thou haue not deserued all this and more to. Consider firste if thou haue loued thy neigbour as thy self, consider if thou haue done nothing unto him that thou wouldest not that he shoulde do unto the. Loke if thou haue not gone abent, to preuent him in any bargin that thou hast sene him about. loke if thou haue not crafte-ly biderimmed him to get someting out of his hand, or to deceiue him in some bargin. Loke if thou haue not laboured him ouer of his hause or ground. Se if thou haue not ac-  
cused him falselie or of malice, or else generallie  
false evidence againste him. Se if thou haue  
not geuen euell counsell to his wife or ser-  
uauntes which might turne him to displea-  
sure. Consider if thou haue not desired and  
wished in thine herte to haue his commodi-  
tie fro him, if thou mightest without blame  
of the worlde haue broughte it aboute. ff 02  
God loketh vpō the herte and if thine herte  
haue bene infected with ani of these euilles  
then haste thou bene abominable in the sight  
of God, and haste deserued these plagues at  
goddes hand. Now if ȳ be sond abominable  
in thy be hauoure towarde thy neigbour  
what shalt thou be founde to wext thou in  
thy

## The way to wealth.

thy demaners to godward? God requireth thine whole hert, thyne whole mynd, and al the powers of thy body and soule. Thou shalt loue thy Lord God wþt all thy spfe, wþt al thy mynd, and wþt al thy streþth.

That is to say, ther shalbe nothynge in the Math. xii. whiche thou shalt not apply whelk to the loue of thy Lord God. But how was it possible for the to loue God (whom thou seest not) wþt thou louest not thy Brother whom thou seest? God requireth the to loue him euer. And how often hast thou gone whole dapes together, whole weakes, þea whole peres, and never thought once to loue hym arþght? How many and how great benefites hast thou receyued at goddes hand, and howe unthankful hast thou bene for them, thyngyng that thou haſte gotten them by thyne owne laboure and not receyued them frely at goddes hand? As though God had not geuen the thy spfe, thyne health, and thy strength to laboure. þea and as though it were not God only that geueth the increase of euerþe mans labour. But knowþng by thyne storie creacion and bryngyng þp, and also þp the ȝonge fruite that God sendeth þ of thy body, & further þp the frutes þ God sendeth and causeth þereby to growe out of þ earth, þ there is a god almyþhty; yet þ hast not

The waie to wealth.  
not hououred him as God, but hast turned  
the glorie of God into an Image made af-  
ter the shape or sunilitude of mortall man,  
renuinge and ridinge from place to place to  
seke and to honoure thinges of thine owne  
makeinge, crienge and callinge vpon hem  
in thy nede and paring vnto the thy wodes  
and thancking the for thyne health received  
doinge them dayly worshipe and reuerence  
in the temples, and bestowinge thine alnes  
vpon them in deckinge the and setting ligh-  
tes before them. Beside this thou haste put  
confidence of salvacion in pardones that  
haste bought, in prayers that thou haste  
cried or mumbled vp thy selfe, in masses that  
thou hast caused to be said, and in wodches  
that thou thy selfe haste fantasied, and haste  
not thanckefulpe receyued the free merite  
of God offered vnto the in Christ in whom  
oulpe thou maist haue remission of thy sin-  
nes: and therfore God hath geuen the vp in  
to a reprobate minde to do the thinge that is  
not beseminge. Enemys stonde vp againste  
God and goddes ordinance, to refuse his  
holie word, to delite in lies and false fables,  
to credite false propheteys and to taketneape  
in hand against goddes chosen ministeres, If  
I saye his chosen ministeres. If so be they good  
or bad they are goddes chosen, If they be  
good

## The waie to wealth.

good: to defende the innocent, if they be euell: to plague the wicked. If thou wilt therefore that God shall deliver the or thy children from the tirannie of them that oppresse the: lament thine olde sinnes, and endeuour remendement of life. And then he that caused King Titus to send the Jewes home to Jerusalem againe: shall also stire vp our young king Edward to restore the to thy libertie againe, and to geue straight charge that non shalbe so bolde as once to vexe or trouble the. For the herte of a kinge is in goddes hand, as he turneth the riuers of water, so turneth he it. Besure therefore, that if thou kepe thy selfe in obedience and suffer al this oppression patiently, not geueing credite him to false prophecies that tel the of victorie but to the worde of God that telleth the thy dutie: thou shalt at the time, and after the manner that God hath alredie pointed, be delivered. Whereas once God wyl take fro thine oppressours their hard stony hertes & geue them hertes of feliche, for it is in his powere so to do. Let him alone therefore. Reade the prophecie of Jeremie, and especially the seuen and twentie Chapter, the eighte and twentie and the nine and twentie, and therer phecie, in thou shalt learne thy dutie in captiuite, and howe hapne a thyng it is to cre-

6. Esdias .i.

Prophet .xxi.

Jereth .xi.

Reade Jere  
mte his phecie.

dite

## The wap to wealth.

ite the prophetes that Prophecie vp'c'torie  
to thepm that haue vp their spynies deser-  
ued to be led awape captiue, yea and to re-  
maine captiue till suche time as the time be  
complete duringe whiche God hath deter-  
mined to punishe them. And know thou for  
certentie, that if thou be stil stouberne, God  
wil not leaue the so. He will bringe the on  
thy knees, he wpl make the stoupe. If the ge-  
slemen and rulars of thy countreie shoulde  
be to weake for the, he would bringe in stra-  
unge nations to subdue the (as the Babiloni-  
ans did the Jewes) and leade the awape cap-  
tive. So that refusing to serue in thine own  
countreie, thou shalbe made a slaye in a  
strange countre. Quiet thy selfe therfore, &  
strive not agaist the streame. For thi sin-  
nes haue deserued this oppression, and God  
hath sent it the as a iust rewarde for thy sin-  
nes: & be y never so loth, yet nedes sustaine  
it thou muste. Apointe thy selfe therfore to  
heare it. Let it not be lape d' upon the in vain  
Let it do the thing y God hath sent it for, lest  
it cause the to acknowledge thy sinne, repēt  
it and become altogether a new man. That  
in the day when God shall deliuer the, his  
name maie be glorified in the. And the God  
shal sed y plentie of true prophete, y shal go  
before y in puriti of life, and godli doctrine.

Thy

## The way to wealth.

Ther shal not come or send. iiiij. times in an  
tere and no more, neyther shal ther set one  
to gather vp the tenth of thyne increase to  
their behause, and leue the destitute of a di-  
ligrante g upde (as thy shepherdes do nowe  
adapes). but god hath promised vp hys  
prophete to take a wape these shepherdes  
from the, and to comint the to the keppinge  
of David hys faythal seruaunte, that is  
to saye to such as wyl be as diligent in fea-  
ding the, as David was in gouernynge the  
people of whom he had gouernasice. Geue  
therefore pe shephardes of thys church  
of Englande. pe Bishoppes, pe Deanes,  
Archdiaconis and Canons, pe Persons and  
pe Dicaires what soever pe be, that recepue  
an parte of the tenth of mens percepe en-  
crease or any other patrimonynge of preachers  
goueare to y prophet Ezechiel, for y same  
Lord p had him speake unto y shepherdes of  
Juda, Iyddeth hym speake unto you nowe  
also. Thou sonne of manne sayth the Lord  
prophete against the shepherdes of Eng-  
land, prophesy and say unto those shepherdes  
dis ihis lapterth the Lord god, Wo be to  
the shepherdes of England, that hane fed  
them selues. What ought not those Shep-  
herdes to hane fed those flockes of Eng-  
land? pe rath the fatte, and drache poure fel-  
ves

Ezech. xxviii.

## The wate so wealth.

nes with the wonse, & the mustyn that is fat,  
ye hil to fede hiþo, but these silli shreþe þe fede  
not. The sorwful & pensiue þe haue not co-  
sorted, the sickle þe haue not healed, þe brokhen  
þe haue not houȝt up, the strap shreþe þe haue  
not brought againe nor sought forþ lost. But  
in extreme cruelteþe haue plaied the lordes  
over them &c. I mede not to rehersse more of  
this prophete saying unto you, for þe knoþ  
whereto haue it and haue leþure inough to  
seke it, for ouȝt that I se you bused with  
onlesse it be with purchaſinge landes for  
þouȝt heires & finde ſingeted ladies, whose  
womailike behauior and motherlike house-  
wifry ouȝt to be a lighte to al womþ that  
dwell aboute you, but is so fare otherwise  
that onlesse þe leue them landes to þe  
þe them wþthall, no man wþll set a þyme  
by them wþcþ you be gone. Wel take to this  
geare be tyme, lealte perhappes it haede  
scabbe emonge you. I woulde not þour mis-  
ties shoulde be taken from you; but I wold  
þouȝt shoulde keþe them to the furþerance  
of goddes trueth wherof þe professe to be  
tracheates. Let þouȝt wiues therefore put  
of theire fine stokkes and þrenche hoodes &  
furniſhe them ſelues with al pointes of ha-  
nest housewifry, and so let þe be an heire  
to þouȝt Gudie and not a lette. S. þ. and the  
chylde

### The tracte to wealth.

cheth you not to make them ladies or gentle-  
tlemouthen. Rather doeth he teache you to  
be so gredie vpon liuings, that for the liu-  
inge sake pe will take upon you the duetie  
of twentie men and yet do not the duetie of  
one, no some of you be not able to do anye  
part of one duetie. If goddes woorde do allow  
it that one of you shalde be a deane in one  
place, a canone in an other, a parsonne here  
and a parsonne there, a maister of an house  
in Oxforde or Cambridge and an officer in  
the kynges house, and yet to do none of the  
dueties herof thoroþip; the set pour penneſſ  
to the paper and ſatiffie us bi goddes woorde  
and we wil alſo helpe you to oure power to  
ſatiffie the conſciences of them that be offend-  
ed at poure doonges herin. If you can not  
do ſo; then geue oure poure pluralities and  
make poure vnsaciable deſires geue place to  
goddes truthe. Content poure ſelfe without oure  
competent liuinge, and faile not to be dilig-  
ente in doinge the duetie therof. But if pe  
will do neither of boþer truſte to it pe ſhall  
heare more of it. Poure chechinge of one or  
two in a comet can not ſtop euer penneſſ  
mouth in a matter of truthe beþnge ſo great  
an infamie to þe goſpel of god whiche pe pro-  
fesse, And if pe wil under a bold ſtill poure plus  
malities ſe: your loþe like liuings ſake. Doulþ  
D. I. pe

Dau

## The way to wealth.

pe not pe wyl be charged with that whiche  
pe woulde seeme to be cleare of. ff or a great  
numbre of poure but worthye curates haue  
bene the stirrers vp of the simple people in  
the late tumultes that haue bene, wheras  
it pou had not robbetithe of that which thei  
passe pearely to haue a learened and godly  
teachar, thei had bene better enstructed, as  
appeared by the quietnes that was emonge  
them that had such sheperdes. Well bro  
ther. Thou I saie that art thus oppressed on  
the one side and destituted on the other take  
mine advise with the. Submit thy selfe who  
ly to the wyl of God. Do thy laboure ten  
ly, call upon God continually. I meane not  
that thou shuldest be euer muttering on thy  
heads, or y thou shouldest haue any breads,  
but my meatinge is, that thou shouldest e  
uer haue thine harte listed vp unto God, for  
so meaneth Sainke Paul when he sayeth. I  
would men shoulde pray alwayes and in all  
placeys, liftinge vp theire pure handes. &c.  
And in all thy doinges let thy desire be that  
Goddes wil be fulfilled in the, and what so  
ever God sendeth the, holde the content to  
al, and render unto him most hertie thankes  
for that he dealeth so mercifullly with the,  
acknowledginge that bi his justice he might  
poure oute upon the mo plagues then ente  
were

## The way to wealth.

were heard of. And when thou commelle to  
thy parische church, if thy curate be an euell  
curate, then remember what Christe said vñ **Math. xxii.**  
to his disciples. When the scribes and pha-  
ristes do set them downe upon Moyses scale,  
then do al that they commande you to do,  
but do not as they do, for they say & do not.  
Remember this I saie, and what so ever thi-  
curate biddeth the do whiche he setteth on chri-  
stes scale, that is, when he readeth the bible  
vnto the : that do thou. But folowe not his  
examples. Do not as thou seest him do, but  
at thy firste entrance into the church, lise  
up thine herte vnto god, and desyre of hym  
that he wylle geue the his holpe spirit to illu-  
mine and lighthen the eies of thine herte that  
thou maist se and perceiue the true meaning  
of all the scripturees that thou shal beare  
reade vnto the that day. And so shal thou be  
sure, that though the thy curate were a deuell  
and wold not that any man shoulde be the  
better for that whiche he readeth: yet thou  
shalt be edified and leare as much as shal  
be necessarie for thy saluacion. And for thy  
sake god shall make thy curate (that other-  
wise wold ramble in the mouth & diuise  
his wordes) to speake out plainly, or else he  
shall geue the such a gift that thou shal for-  
berdande hym plainly. **John. ii.**

## The waie to wealth.

God, for when the Apostles Spake in the hebreue tongue onlpe, al that were present heard every man his owne language. Doubt thou not therfore but if thou be desirous to learne thy duetie out of that thy curate readeth to thee: God wil make it plaine unto þ, though it be not plamipe reade. For he that coulde make the hebreue tongue (which sowndeth far otherwise then the uther tonges do) sowndeth al manner of languages, to euerie man his owne language; can also make thine owne language sownde plaine unto the, though it were not spoken anape thinge plaine. Thus seeke thou that the cause of Sedition is not where thou laiest it, for I haue declared to the that thine owne sinne is the cause that thou art sedicious. For Sedition is poured vpō the to plague thy former sinnes withall. Because thou knewest God by his creatures and yet diddest not honoure him as God, he hath given the ouer into a reprobate sence to do the thinge that is vnseemlye, even to stande up againste God and goddes ordinaunce, as I haue sayde before.

*part of  
laid me*  
Nowe if I should demand of the greedie cornerauntes what they thinke shuld be the cause of Sedition: they woulde saie, the paissat knaves be to welthyp, proueder pritheth the. They knowe not the selues, they knowe no obediēce, they regard no lawes, they woulde haue

### The wate to wealth.

thane no gentleme, ther wold haue al me like  
thē selues, they wold haue al thinges com-  
mune. Ther wold not haue vs masters of  
that which is our owne. They wot appoint  
vs what ret we shal take for our groundes.  
We must not make the besse of oure owtur.  
These are ioly felowes. They wil caste dou-  
ne our parches, & laid our pastures ope, they  
wil haue the law in thir own hādes. They  
wil plāp the kinges. They wotl compel the  
kinge to graſſit therē requestes. But as they  
like their fare at ȳ breakefalſte they had this  
faſte somer, so let thē do againe. They haue  
ben metely well coled, and shalbe yet better  
coled if they quiet not thē felues. We wotl  
tech thē to know therē betters. And because  
they wold haue al cōmone, we wil leaue thē  
nothing. And if they once shire againe or do  
but once cluſter together, we wil hang thē at  
their own dores. Shal we ſuffer ȳ vilaines to  
disproue our doynges? No, we wil be lordes  
of our own & ſe it as we ſhal thinke good.

My good maisters, what ſhuld I cal pou?  
pou ȳ haue no name, pou ȳ haue ſo manÿ oc-  
cupacions & trades ȳ ther is no on name mete  
for pou. You bngtē gentleme. You chur-  
ches chyngis I ſay. True me leue to make an  
amete for the pore I deotes ouer whom pe  
ſtriveth in this ſoate. And this onething I  
thaldeſire of pou that pe report me wetc to

## The way to wealth.

be one that fauoureth their euel doinges (for I take God to witnes I hate boeth the pre euell doinges and poures also) but geue me leaue to tel you as frelp of your faultes, as I haue alreadi told them of theires. And for asmuch as you be stronge and they weake, I shall desire you to beare with me though I be more earnest in rebuking your faultes, then I was in rebuking theirs.

True it is, the pore men (whō pe cal pale saunte knaves) haue deserued more then you can devise to laie upon them. And if euerpe one of them were able and shoulde sustaine as much punishment as thei al were able to sustaine, yet could thei not sustaine the plages y thei hane deserued. But yet if their of- fense wer laied in an equall balauance with yours (as no doubt thei are in y sight God) doubt not but you shoulde sone be ashamed of your parte. for what can you lape vnto their charge, but they haue had examples of the same in you? If you charge thei with disobedience: you were firste disobedient. for without a law to beare you, yea contra- rie to the law which forbiddeth al maner of oppression & extortiō, & that more is contrarie to conscience, the ground of al good lawes, yе enclosed frome the pore thyre due com- mones, leauing greater fines then heretofore have

### The warp to the anch.

hane bene leauied, put them fro the libertie s  
(and in a maner enheritaunce) that they held  
by custome, & reised therre rentes. Bea whē  
ther was a law ratified to the contrary, you  
chased not to finde meane s either to compel  
your tenantes to consent to your desire in en-  
closing, or else ye found such master ship p  
no man dñe to gaine sape your doinges for  
state of displeasure. And what obediece shē  
wed you, when the kinges proclamations  
were sent forth, and commissions directed  
for the laying open of your enclosures, and  
yet you leste not of to enclose still. Bea what  
obediece was this which ye shewed at such  
time as the kinges moste honourable coun-  
sell practisinge the grudginge that was  
among the people, sett forth the second pro-  
clamation concerning your negligence or  
whether contempnie in not laieinge open that  
which contrari to the good estatutes made in  
parlement you had enclosed. It appeareth  
by your doinges that there was in you nei-  
ther obediece to your prince and his lawes,  
nor loue to your countre, for if there had be  
obediece in you: you wold shortly have  
put al his lawes in executiō to the uttermost  
of your power. And if you had loued your  
countre, woulde you not haue prevented the  
great destrucciō that chassid by the reasone

## The wacie to wealth.

of your insatiable desire : I am sure you be-  
not ruisers in your contray, but ye can se be-  
fore what is like ly to folowe upon such op-  
pression , & especiall pe in a realme that hath  
heretofore had a noble and a valiante em-  
perasti. But graunt ye were so beastly : yet  
haue you not lached thē that haue tolde you  
of it both by wordes and writtinges . You  
haue hev tolde of it I sape, and haue had the  
threatninges of God laide plainly before  
your eies wherin you must nedes se the  
engeruice of God hanging ouer your heades  
for your lacke of mercy. Ther is not one sto-  
rie of the Bibl that serveth to declare how  
readi God is to take vengeaunce for the op-  
pression of his people : but the same hath ben  
declared unto you to the witemoste , beside  
the notable histories and canones of thys  
realme, wherin docth most plainly apphaile  
the justice of god in the reuenging of his peo-  
ple, at such time as they haue kept thē slues  
in quarele obedience to their prince & masters &  
their destruction whren they haue rebelled.

Writtinglye and wyltinglye therfore ye  
haue bothe diel beied your kinge and his  
lawes, and also broughte your conteri into  
the miseri it is in , by pulling hym your self  
engeruice of god wiche of his justices ye  
can not holde backe from such people as ye  
wyltinglye

## The waie to wealth.

wopplingpe and wittyngepe oppresse him in  
his membris, in such sorte as pe haue done.  
Sowe you haue obred the lawes in ruke-  
inge together of fermes, purchaizinge and  
paullynge for benefices, robbing the people  
of good ministers therby, al the world seeth  
and all godly hertes lament. Loke the esta-  
tutes made in the time of our late souerayne  
of famouse memorie Henrie the viii. & laxe  
if pe maye by those statutes (taken in thei  
true meaing) either beinge no priestes nor  
studentes in the uniuersitie s haue benifices,  
or other spirituall promotions (as you call  
them) for pe are ashamed to calle them  
ministracions because pe neyther wyl nor  
can minister) or beinge priestes haue plu-  
ralities of such ministracions. Well I wyl  
burden you no more myth poure fawters,  
leaste perhappes you can not wel beare the  
But thys I shall laxe unto you. You shall  
never the soner be gentlemen for your shout  
oppression, nor the later haue shynge in pri-  
uate for that pe let poure tenauntes lyue ly-  
pon upon theire laboure. And thincke not  
to prosper the better in poure unsatiable  
desyre for that you triumphe so Cordes  
lye ouer the poure knyfes, that beynge  
seduced by the wryne hopt of vnglorie  
principled thei in pynche prophecies  
have

## The way to wealth.

hane greatly offended God by rebellion: for the greater their offence is, the greater shall your plague be when it commeth. For you hane bene the only cause of thei offence. If therfore that is the occasion of one mans falling vnto any kynd of vice, were better hane a mylstone tied aboutr hys neche and be cast into the depe sea wþthall: what shal be thought of you that hauie bene the occaſion of so many mens falliung into so detestable synne and trespass against God, as to distruste y<sup>e</sup> whole estate of their countrey with the greate perill and daunger of their minde-  
ted lyng in hys tender age, whose bloud (if he had perished) shold haue bene requited at your handes as the bloud of all them that haue perished shal. O merciful god, were it not that goddes mercy is more then your spottes can be: ther were no way but to despeare of forgenement. But god is not onely myghtye in mercy & able to forgene al y<sup>e</sup> sinnes of the whole world: but he is also redpe to forgene al that returne fro thei wþched vapes, and w<sup>e</sup> a constant faith & sure belieue to obtayne do call on hym for mercye. I ad-  
vertise you therfore, & in the name of Christ (whose name you beare) I require you, that w<sup>e</sup>out de lange pe returne to your hertes & ac-  
knowlidge your greuous and manisfold of-  
fer-

*monition  
e come to*

## The map to wealth.

Ences, committed in your behaviour towardes the poore members of your poore brethren boeth by religion and nation who me you haue so cruellpe oppressed, to yelpe each from the botome of your hertes, þ you had never done it. We fullp determined to make restituciō of that pe haue misse take, though pe should leue your selues nothynge. ff or better is a cleare conscience in þ hour of deth in a beggars boorme, then moost apes of gould in a conscience þ is gilty. Wylle that you had contented your selues wþ that state wherin your fathres left you, and straine not to set your children aboue the same, leſt god take iengauice on you booth ſorely, when pe be moſt haſtie to clime. And if for your worthyness god haue called you to office ſo that pe map wþth godly conſcience take wþþ you þ ſtate that pe be called wnto; then ſe you deale iuſtly in all poputes, & folow not fylthy lucre to make your children Lordes, but ſtudye to furnish them wþ al knowledge and godly maners, that ther map wþthilp ſuccede you. Cudge not to ſe þ people growe in wealth under you, neither do you inuenient waies to kepe the hare; leſt haply it chaunce wnto you as it diſ to Ikinge Mabuchadonazar and his ſcuauentes when ther diuised mapes to kepe the Hebrewnes in ſlavery ſtill.

Thep

The waie to wealth.

They rebelled not but quietly did theyr last  
hour, referinge theyr cause to God. They  
prepared not for warres neither had any con-  
fidence in theyr own strength, but when the  
Egyptians thought to have had a faire day  
at them: God drowned them al in the reddie  
sea, and drawe theyr dead bodies on land in  
such sorte that they whom they thoughte to  
kepe still in flauerte myght easly take the  
spoule of them. Thincke not therfore, but if  
the people quiete the selues in theyr oppres-  
sion and call unto God for deliuerance he  
will by meane of other geue them the  
spoule of their oppressing. He is as mighty  
now as he was in those daies: and is now  
as able to scath both you and poures in one  
night, as he was to scath al the first borne of  
the Egyptians: And then who shal haue the  
spoule? Be warned betyme, least ye repele to  
late leaue of your gredie desire to pull awaie  
the liueprige from the cleargy, and seke dili-  
gently to set suche ministers in the churche  
as be able and wyl instruct the people in al  
pointes of theyr dutie, that you with them  
and they with you may escape the wrath of  
God that hangeth presently over you both.

The kinges & Citizius of Menevia were not  
ashamed to sitte in sackcloth and in ashes  
lamentinge their synnes and theridom  
found

Exod. xlii.

Exod. xliii.

Jonas. iii.

## The whiche so wealthe.

ounde mettepe : Wherefore if ye wyl  
ynnde mettepe, pryncke not he ashamed  
to do the lyke, for certenlye the greates  
of pore sinesse importeth as present distru-  
ction to you as if ye were the same Minuites  
Iudas was set bnto. Be not ashamed ther  
ore to proclaine a soleinne fast thorothe out  
the whole realme, þ all at once to one boþe  
we may cþpe bnto god for mercþ. Leue of  
your comunions in a corner, & come to þ oþer  
temples þ men may se þ þe regard þ Gods  
institution. Breake your bread to the pore, þ  
all men may se þ þe regard fast þug. For þ is  
the true fast, to refraine the meate & drinke þ  
accustomabþ we were wout to take & gue  
the faine (or the value therof) to the nedþ. So  
that you both sele & know þerþ disease, and  
rase it also. Trust not to your great nuber of  
valiant warriours, neither to your myghty  
provisions, but remeber what beset so  
fermes þ stout captaine of king Robuchon  
Dunozer, when he woulde not harken to the  
right aduice of Achior þys bndet captaine.  
For certenly I say bnto you, god was never Judeth.  
that redy to deliuer his people of Israel fyl  
oppreßion at al times when they walkinge in  
his wapes committed their cause unto him;  
then he is new redy to deliuer al chyldren in  
that do wþþ lyke confidence call upon him.

## The wap to wealth.

If you therefore wyl not hearken unto Achis  
or his counsel, but determine to contynct hym  
when ye shal triumph over the iust; doubt  
you not but Judith shal cut of al your heades  
on after another & god shal strike your re-  
tinue w<sup>th</sup> such a feare, þ<sup>t</sup> none shalbe so bolds  
as once to tourne hys face. Pea if there  
were no men left on huse to put the in feare,  
þ<sup>t</sup> ey shold be feared w<sup>th</sup> shad oves. And  
though ther were no gonne to shote at the,  
þ<sup>t</sup> he shones of the crete shuld not ceaſe to  
ape emonge them, b<sup>y</sup> the myghty power of  
God, who wyl rather make of every grasse  
in the ield a man, then ſuch as trut in hym  
should be ouer runn or kept in oppreſſion. Be  
warneid therfore, & ſeke not to kepe the com-  
moines of England in ſlavery. For that is þ<sup>t</sup>  
cōtrary wap to deſtrouie your ſelues. For if ther  
comit theyr cauſe to God & quiet the ſelues  
in their horacion, beynge contented with op-  
preſſion, if goddes wyl be ſorthen shal pe be  
ſure that God wyl fyghte for them, and ſo  
are pe ouer matched. But if theyr wyl neide  
take in hand to reuenge theyr owne wronge  
God wyl fyght againſt you bothe, ſo that  
you bothe conſuminge one the other ſhall  
ſhortly be made a praye to the that pe doubt  
leſt of al the world.

As you tender your owne wealth there-  
ſore

## The way to wealth.

For and the publique wealth of thys noble  
realme of England, which God hath en-  
riched wþþ so manþe and so greate com-  
dities, & as pou desyre to vsse and eniope the  
same, and not to be led awaþ captiue into a  
straynge nacion, or else be cruelly murthe-  
red among your wþþness, kinþfolke and chil-  
dren, and finalþpe to be damned for ever: so  
loke vpon these causes of Sedicion, and do  
your best endeuour to put them awaie. You  
that be oppressed, I say, refer your cause to  
God. And you þ haue oppressed, lamet your  
so dominge and do the office of your callinge,  
in defendinge the innocente and sedinge the  
wedpe. Let not couetysse constraine you to  
robbe the people of that porcion which they  
passe to haue godly ministers to instruct them  
in their duetie, and to releue the unwealþ  
that be not able to labour for theire fode. Be  
carefull and diligent to seke for such ministers,  
and when you haue founde them let  
them haue al that the people pape pearþip  
out of their encrease, that they map liue ther  
on and minister unto the pore, out of þ same.

Thus doinge, þe shall not onelþpe escape  
the vengeaunce that hangeth presentiþe over  
þou but also be rewarded at goddes hande  
boþth with exceedinge plenti of al good thin-  
ges in this life, & also with life everlastinge  
when

The wape to wealth,  
when nature shal rive the same. Where as  
if ye people had take counsayl but remayntre styl  
in your wyrkes purpos. Where as noz y<sup>e</sup> So  
domites were never so hardened as you  
shalbe, neither is the remembraunce of  
theyr distruccions so terrible to vs, as  
the distruccions of you shallbe to  
others that shall come af-

ter. The spirit of

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